

AN EXACT
SURVEY
OF DIVINE,
SOULE-SAVING
FAITH.

As dissuasive from Pro-
testanisme, & persua-
sive to Catholicisme.

COMPOSED BY F. I. E.
The Lord addeth daily to the
Church, such as should be
saved. A&C. 2.

I Thank God-through Iesus that your
Faith is announced through
out all the world- Rom, 1.

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To the most
ILLUSTRIOUS
I A M E S
DYKE , MARQVESS, & EARLE
OF ORMOND,
PRINCE PALATIN.
of Tipperary &c.

THis Treatis runs
to be shrouded
under the wings of your
most renowned Patro-
nadg: the expanded glo-
ry of your most hero-
ick transactions , the
un-

unparalleld Magnanimity of your Beautious Soule, your rare Indowments of wisdom, invincible Valour, affable Sweetness, Bounty, & Clemency, flowing from the Veines of your most noble, antient, & glorious Progenitors inferior to no subiect ſider the Sun (ornamēts of no commō Luſtre) excited me to aſſume the liberty of Preſenting it to the moſt Iudicious Eye
of

of your serene Grace, in
manifestation of my re-
al constant affection to
your most resplendent
Person.

*Vt iubar irradians quis
Lustrat Regna Britannia!*

Aureus Ormondus,

Qui aureus Orbis orans.

Most Excellent Prince !

*Your Genius & the
Glories of your Fame,*

Resplendent Trophies

Adds to your name :

What Encomiours , or

Praise can any find

To

To celebrat your witt,
Person, & mind:
Greatest Example
Of heroick worth,
As euer yet, this later
Adge brought forth.
A States man, gallant
Courtier, wise, & graue,
Yet greater Titles
Can brave Iames haue.
VVhat human wit
Is able to express,
Your gracious, wit, &
High minds happiness:
No stile or languadge
Can ascend so high

As

*As your brave self,
A Brave of Maiesty.
Vive Ormonde diu, Dux
Optime, Maxime Princeps,
In te nam plurimis
Gaudia summa manent.*
This shalbe the daily
prayer of him, who ap-
proues himself the hum-
blest of your Servants,
& truest honorers.

F. I. E.

THE HISTORY OF THE
CITY OF LONDON
FROM THE FOUNDATION
TO THE PRESENT
TIME
BY
JOHN STOW
1618

1618

CHAP I.

*The Soule of man in God alone
can haue true repose.*

WEe are to take notice how great Tertul: lib. de Resur. car. saies, *Recogita totum Deum occupatū in formatione hominis, manu, consilio, sapientia omnipotentia &c.* consider how all the divinity & attributs are all in action, the omnipotency, mercy, providence &c. all imploied for to giue a forme & shape to man a fraile vessell of morter, & fickle claye, why such a doe. no more, in creating heauen, earth, & Elements &c. was requisit, then one fiat, one word was sufficient? this was don *propter*

A

a ter-

aternitatem operis : Tertul: answers, it was don for the Eternity of the worke, a pure immortal, & eternal soule vvas to be put in to a body as a precious pearle : wch soule is called by som holy Doctors *Horizon aternitatis* a horizon of time, & eternity, because it participats of both, it's created by God in time, yet (*a parte post*) it's eternal, it can haue no end, as our B. Saviour said Math. 10. feare not those who kill the body, & can not kill the soule : & all the world agree in this, by the bright rayes of Natures light, that there is an eternal life for separated soules, either revvardes of glory, or punishments in the flames of the damn'd. Auicena most excellent vvitt by unhappines of birth

birth, rank'd in the infernal sect
 of Mahomet, coming to consider
 this false Prophet had plac'd all
 felicity of beatitud of the other
 life in contentments of sensual
 pleasures of the body, was asham'd
 of it, & shrunk from his Pro-
 phet, that he might not betray
 reason: further our soule may,
 not unsittly be call'd a heauen
 according to scriptur, *anima iusti
 sedes sapientie.*

Did not Lucifer say *in calum
 conscendam*: vvhats this? I will
 ascend higher to heauen, I ask
 vvas not he in heauen when he
 spoke these vvordes? yes sure
 & vvhats heauen, vvoule he haue?
 S. Austin sayes elegantly *cum vi-
 det se Lucifer uno calo expulsus,
 ad aliud sublimius & prestantius
 ascendere conatur*, he vvould in

4 Of the soule

throne him self in the soule of man
chosen to be a heauen for blessings
& for diuine grace, of inuy, he
faines to inthrone him self there
as in a purer, & glorious heauen
not to enrich it, but to render
the same contemptible, vile, &
so exclude Christ, & his grace; o
man, *quare tam vilis es tibi ipsi, qui
tam preciosus es in oculis Dei!*

I aske ? vvhencc proceedes
this dissatisfaction in man ? &
that he can never get full content
heere beneath ? our soule hath
three povvers memory, vvill, &
understanding, if yovv place in
the soule triangular, all the ric-
hes, pleasures &c. of this barren,
vvorld, yovv vvill find som cor-
ners vvil be emptie, because to the
memory is vvanting still, vvhat
to thincke or ruminat, to the un-
der-

Of Man.

5

derstanding vvhhat to understand,
& to the will vvhhat to loue , &
desire, when God the soveraigne
good coms to the soule, then the
memory is fully quiet, because
its object is eternity , & this is
only to be found in God, the un-
derstanding will acquiesce, be-
cause her object is onely
truth, this onely to be found in
God , the vessel is repleated by
Gods coming , no more can be
desired. S. Bernard in confirmati-
on of all, Saith that *anima rationalis*
ad imaginem Dei creata , rebus
omnibus occupari potest , repleti non
potest , capacem Dei quidquid Deo
minus est , non implebit. Our soule
created to the image & likeness
of God , the perishable things
of this wretched world keepe him
employed, never can fill or satis-

hie it, being capable of God,
all what ever is less then God, can
not please or fully content the
soule.

Merchants, who travaile from the
rising sun,
& viewe his setting, when the
day is Don.

In all this vast world, can not
fulnes find,

For though they fill their pur-
ses, yet their mind

Is Empty still, & still they couet
more,

And are amidst their heapes of
riches, poore,

The spherick figure no way can
suffice,

To equal what's triangle wise,
Lay one upon an other, yow'l
see

All waies som carner will unfur-
nish'd be, When

Of Man.

7

When the worlds maker made
mans soule, the same
Triangular, did the best work
man frame,
To represent his machles self,
and be,
The imadg of one God, in Per-
sons three
Ordaining him to love, to honor,
and serve
His God, who for service doth
reward reserue,
Nor can there ought be found
In this low Orb, thats sphericall
& round,
Can satisfie our soule nor can
wee rest
In creatures, who are ordered to
be blest,
By his fruition, who to Creatu-
res gave,
The being & brave essence wch
they haue. A 4 This

This cōtent is found in the Church.

Rome the cheefe Citty of
superstition, was made the
cheefe seate of true Religion, soe
S. Leo, in Natal. Pet. & Paul.
say that the Citty, that vvas so
famous for her Pantheon, dedi-
cated to all fals Gods, should
be more famous for the worship
of one God, vvho onely is to
be vvosship'd that so the trium-
phant Chariots, arches, costly
pagins of the ould Romans,
might fall from their vvheelles, &
lye buried in their ovvn ruines,
vvhile Christs vicar, the univer-
sal Pastor, the Pope, rides there
in glorious Triumph, & the
vvreath of Baye, & laurel stoo-
pe to his triple Crowne : now
true Apostolical Preachers stri-
kes dumb, the eloquence of
braue

braue Orators , & the successor
of fishermen , takes all fals Gods
in their Netts , & their Tempels,
from them , that were dedicated
ro serve the deuil , now the Ban-
ner of the Cross , is erected wch
soone after, displaied it's colours,
more then ever the Roman Ea-
gle did streach a wing : o what
rare fruites of piety , sanctity , &
vertues did this celestial Citty
yeelde to Christ ! in her con-
versions , Missions , Martirdoms
care , heauenly Government,
paines , & labour for preserving
unity , peace , & pure Faith in
Christs Church , more then all
the world beside, so S. Paul said
to Rome , your Faith is renow-
ned throughout the world : o
braue Rome triumphant ! what
pittiful sect can stand in competi-

tion wth thee ; the curſſ of the Mother rooted up foundations Eccleſ. 3. 9. the multiplyng brood of the ungodly , ſhall not proſper nor take root nor lay any faſt foundation ſap. 4. 3. every plant wch my heavenly Father hath not planted , ſhalbe rooted up wth the wind , though they may flowriſhe in branches for a time , yet ſtanding not faſt , they are ſhaken , & witherd. It is a wonder how the Proteſtant Church in an inſtant fell to the ground , as not one Biſhop , one Pulpit Miniſter , no head , no root or branch of the new ould ſtock of proteſtanisme , all vaniſh'd , & how , pray ? o braue mother , not brought doune by Enemies from abroad , not by Ro m. Catholick Combatants , but by her ſons

sons, all wounding one another, their tapers wanted light, no power puerely spiritual, no Censure, no Council, no Synod or Assembly of the sons of the drooping Mother, nothing held out to stop the fury, outrageous exorbitancy of ragged Regiments, Vialators of her Faith, & it's Defender, all were sheltring their armes under the armes of flesh: o Judgment of God! not soe much as one asword, pen, or mouth, or gun appearing to work her dounefall by any of her professed Adversaries.

What was it to see a Diadem fall from the head of such a renowned Prince? none of that Church (supported by him) appear'd in street or pulpit in its defence, where are their ma-

leditions , anathemaes ? where
theire execrations , & curses dai-
ly denounc'd gainst petty abuses
in Citties , & Townes to stop
outrages , to particular persons ,
& petty mechanicks ? against
their Anointed , many arises, yet
all protestants fly & shrink away;
leauing their head, their king , &
support , as a prey to rauenuous
woolues : o sad , shameful , &
lamentable omission, silence , &
cowardness , in a buisness of so
high Concerne ! it made millions
suspect the Comissions , & con-
secrations of Bishops , & Mini-
sters not to haue beene of God ,
no spirit , no sword , no grace ,
& no mervaile, for they had no-
ne (nemo dat quod non habet)
kings therefore may iustly feare
to confide in such , or hazard
Crou-

Crounes for to maintaine their unwarrantable Quarell. If kings of their accord, may reforme the Religion, the people of their accord may reform the kingdom, & their king too, & this by Gods permission, there are Three sortes of Government, but Monarchy is the best & most soueraigne, & most excellent, for it allowes but of one visible Prince, & head, & because its onely reduced to beginning of number, unity; thus it anneereth in likeness to God, who is purely one: whence kings reign by God, this being one in nature, & substance, its most evident that what ever Government comes more neere to this kind of unity ought to be reputed, & counted most eminent most perfect, & most

most conducing to safety, profit,
& comfort of man: wee see
all the members of our body
subiect to our head: vvee may
perceauē the bees gouerned by a
master bee: &c. In this Church
so Monarchical the Soule will
find content, comfort, & grace, &
not in congregatiōs of sects, for.

THe Roman Cath. Church, is
the mother Church of all
Churches to wch Christ gaue
superiority, appointing the same
to be the Seate of S. Peter, from
wch, infallible doctrine, & true
Faith should flow to all other
Churches in the Vniuerse, of this
Church S. Paul. vvrote to the
Roman 1, your Faith is publish'd
& denounc'd in all places of the
world; for to none, besides Pe-
ter did our B. Redeemer Christ
say,

say, Peter I praid, that thy Faith should not faile, thy seate is grounded on a firme Rock : if other Churches wherein the rest of the Apostles presided, fell from Faith most disastrously, this holy mother Church above all Churches by the divine grace, & providence of the Almighty neuer fell from the Apostolical true Faith, nor vvas depraued or defiled by any heretical false or erroneous doctrine, it can be most evidently prou'd, that the same doctrine, forme of religion, government, & heavenly tenetts, wch from the very beginning of Christian Religion shee receaued from the Apostles the same still vvithout any kind of interruption remained pure, unspotted, & triumphant.

But

But in that triumphant glorious Church of Rome, no heretick ever yet could domineere, sitt or reigne, other Churches failing, were poluted, & stain'd wth heresies, & errors, this same neuer failed to this day from the Faith of Christe: heere is verified that saing of the Prophet Isai 19. *in die illa erunt quaque Civitates iurantes per Dominum Deum, veruntamen civitas solis una vocabitur Magistra & Mater totius Christiana Religionis ut civitas solis, à qua lux fidei, & spiritualis lucis radii toto Orbe defunduntur*: o braue Cittie, o gloriously triumphant Rome, o heavenly seate of S. Peter from thee the pure rayes of true Faith, true evangelical doctrin was, & is infused to all corners of the inhabited

bitable world : wthin the space
of 250. yeares, the bloody Im-
perors of Rome, enemies to chri-
stian Religion, haue put to death
25. Popes thereby thinking to
extinguish the name , & pro-
fession of Christ & Popes, vice-
gerants of Christ, & successors
to S. Peter, in the seate of Rome,
yet they could not prevaile , in
remouing the Pontifical seat
from Rome, neither the Gothes,
nor Arians who held Rome by
mighty Impire for the space of
59. yeares , nay vwhen Popes
vvere often times, for certaine
reasons, driven to remoue the
seat from Rome , yet allwaies
haue beene to the same call'd
back ; and when the most christi-
an kings haue, by the consent of
the Popes, remoued the papal se-
at

at to the Cittie of Auengon, yet
by divine providence still re-
toun'd to Rome, it was not
therefore vvithout Gods special
care, that Rome has been destin'd
to S. Peter there to fix perma-
nently his seat, & establish in
Rome his Pontifical Church as
head of Vniuersal Faith, & Re-
ligion, there, vvhere the world
had the head of their Impire: hee
re blasphemous hereticks obie-
ct frivolously saing, that Rome was
a harlot, superstitious, and so
forth, I answere howv that for
of our antient Luminaries, &
Doctors (as S. Iherom. and
Tertullian) doe auerr the same
& wth reason, but it was
called at that time when Rome
vvvas Gentile, and when infected
vvth the errors, and vaine super-

on, yet stitions of all Nations, blaspheming God, & shedding hourly the blood of Saintes in hatred of Christian Religion.

But after that Rome gaue her name to Christ, shee can not be stild the vvhore of Babilon, But a glorious Cittie, Faithfull Cittie, replenish'd wth all grace, & righteousness, vvch by receauing, & confessing the Faith, & Religion of Christ purely wip'd, & wash'd off all impuritie all blasphemies, & superstitious obseruances, from that time it's become the tabernacle of God in the sun, true pillar & ground of Faith, no blemish, spott, or wrinkle doth shee carry, when, I pray, any is able to say, he savv her braue sun goe downe, or her faire moone wth draw, she allwaies

ies being a perpetual excellencie
of a spotles light, & irradiancie
from this Cittie of the sun, de-
crees of pure Faith are daily call'd
for, a pure fountaine from whence
to the universal world steames
of heavenly truths, doctrines, and
sanctity daily flow; this is the
most triumphant tribunal of
Christ, whence the real con-
viction, & condemnation of he-
resies, Sects, & errors doe pro-
ceed, the Oracle of Christians,
by wch, & in vvch alone, infal-
libly all arising doubts about true
saving Faith are resolu'd, its the
f ublime, & invincible seate of
glorious Peter, where in to this
day doth reigne, & invisibly a
president resides Christ, never
forsaking the same, this is the
holy land, consecrated by the sa-
cred

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cred blood of the Apostles, in
wch 72. popes are Saints, so ma-
ny our B. Sauours Disciples
were.

O glorious triumphant Herar-
chy! o Queene; o invincible,
and ever blessed kingdome of
Christ: o flourishing, potent,
and braue resplendent Cittie! o
Army imbattailed in a heauenly
Martial order! where Christians
must stand alwaies upon their
guard; vvth weapon in hand,
fighting heere, to be crouned
in heauen, laboring heere, to
rest there, sowing of teares heere,
to reape ioyes there, in a storm
heere, to be in calme there, &
therefore this our Roman Cath-
Church, is called militant heere,
hut triumphant there, both wch
are correlatives, I said it is awel-
or

ordered army allwayes set in
 bataile array, in vvhich the king
 and cheefe in commaund is
 Christ, his under vicegerant
 Vicar Generall, universal Pastor,
 is the Pope, his Collenells, the
 Archbishops, Bishops, Prelats, &
 Pastors, his Captaines, & inge-
 neeres, are all under Priests of
 all estates, his Trumpeters are
 the Evangelical Preachers, his
 souldiers, all stout Christian Ca-
 tholicks, this heavenly army is
 furnith'd wth all the Sacraments
 Matrimony Peopleth the army
 vvith men, baptisme presseth, &
 enrolleth them, confirmation
 armed, and strenghtned them
 the most B. Eucharist provided
 stiel the camp vvith amunition
 bread, and heavenly victuals

C H A P II.

of divine Faith.

Even as in Buildings, there is nothing more necessary, then to lay a firme foundation, wch if it should faile, all the superstructure falls to the ground : even so it happens wth the spiritual building of Christian life, whose basis & foundation is Faith. *S. Pa. lais, Fides, est substantia rerum sperandarum.* Faith is the substance, &c vvch if it be not solid & well fix'd, all the happinesse & rightiounesse of a Christian falls, & decaies, therefore wee must belieue God revealing, wthout consulting vvth our proper iudgments, for vvhen vvee understand that any thing
be

be propounded or revealed by God, wee ought to believe the same, no other testimony is requisite unles wee doe great iniury to God; Wee are therefore to believe sincerely all things propounded by the iudgment & Authority of the Roman Catholick Church, our holy mother wch is the Pillar, basis, & foundation of all truth.

Faith is a light vvh reached doune to all adges, streched ouer all kingdoms, & penetrated in to all understandings, chacing darkness of ignorance, vvh the world vvas involved in, a light through the infal'libile instruction, & ditectiō, of our understanding in things most remote from our senses, this light thus shining is soo vvondrousfly beneficial for

for our soule is Faith, as our eye
is to us, or the Sun to the vworld.

Whereas Faith is a light
by wch vvee giue a step for ward
to the practice of vertues , the
high path & rode to Heauen, the
glorious mansion of Saints , in
the most svweet & pleasing frui-
tion, & vision of Gods glorious
face ; vvith out Faith it's impossi-
ble to please the Almighty, and
it's most certaine that for to co n
by the most happie period of so-
ueraigne happineff, for wch vvee
haue beene created it's necessary ,
first, that every one ought to
knowv that there is a soueraigne
& blessed end, secondly every one
ought to loue and ardently to
vvish to attaine to the same , and
seeke out for those meanes &
helps ordained & prescribed by

B

God

God for the compassing of the same, first wee are to looke after true Faith, for our final end is God as the obiekt of our beatitud, a supernatural vertue is requisit, for to highten & raise our intellect to such a superexcellent knowledge, this vertue is Faith, vvch is a heavenly light by vvch wee are disposed, & enabled to attaine to eternal Blissh. S. Chrysostom. pondering the excellencie of Faith, saies, it is the hight of Christian perfection, the gate of eternal life, the basis & firm foundation of all truth as amongst the planetts, the Sun is the most pure & excellent amongst the Elements, the fire is the cheefest, amongst the pearles the Adamas stone exceeds all amongst all Metalls Gould is the best

of the
e after
end is
beati-
tue is
& raise
uperex-
vertue
ly light
, & in-
l Blish.
the ex-
s, it is
fection,
the basis
l truth,
the Sur-
xcellent,
he fire is
pearles,
edes all,
uld is the
best;

best ; soe amongst all heavenly
gifts & blessings, true Faith is
the most transcendent. This is
the same divine treasure, hidden
in the bosome of the Roman Cat.
Church, its the same supernatural
light vvch darts every vvhere in
to soules irradiant rayes, rendring
Christians worthie to behold,
& belieue really, vvhat their eyes
or senses can not perceauce, its
the same pure golden candlestick
wch in exodo : God comaunded
to be plac'd in his Temple; Faith
is the Rule of all sciences, without
vvch vvee are nothing, all Theo-
logues doe agree in it, that di-
vine Faith doth excede all sci-
ences, grounding themselves
upon Aristotle, who saies, that
science to be more noble & ex-
cellent, whose Subiect is the no-
best;

bler & worthier, but noe subiect of any Science can be more excellent then that of Faith ; for the subiect of Rhetorick is to speake elegantly & copiously : of dialectica, to learne and rightly to argue, the subiect of phisick is our natural body , of the Mathematick , the subject is quantity, of metaphisick, is the very being but God is the onely subiect of true Faith ; hence S. Austin lib de trinita. c. 2. saies Faith to be a vertue , wch purely proceed from a divine Substance , and that it hath no other cause but God , and hath no other beginning or fundation then the first Verity, allthough those things wee know by Faith , can not be knownen by any demonstration yet notwithstanding , becaus
the

they are taught by supernaturall knowledg, wee are more certaine of their truth, then of all other things, because those things are deliuered ouer to us by a more certainly infallible Teacher, the holy Ghost, the Spirit of truth.

A P P E N D I X.

WEr are not to desire to understand before wee belieue, Faith is a matter of assent rather then knowledge, except wee understand wee can not belieue (saie the protestant) except wee belieue wee can not understand aright (said the Catholick) for Faith cleares the eyes of reason, this dimms the eyes of Faith, without wch wee can not, by our natural forces at-

taine to our final Beatitud , for
wch wee were created, vvch God
promissed to those that dispose
themselves to receaue the light of
Faith. And it may be prou'd,
that Faith Misteries are evidently
credible ; because God is willing
that wee giue firme beliefe to al
those propounded , & revealed
& depriue of eternal salvation al
who deny them : assuredly it
concernes Gods Providence, to
giue manifest signes by wch wee
may evidently know , what are
revel'd by him , & as such by
us to be believed, & what are not
to be believed , for other vvise it
would derogat from his provi-
dence , goodnesse , & Iustice. For
hauing created man to be sau'd,
the necessary meanes for this , is
Faith, whose Misteryes are ob-
struse

struse & remote from our senses ,
so as that following the conduct
onely of natural reason , all divi-
ne Revelation secluded , they
would all seeme rather aboue ,
Then agreeable to reason , when
the understanding could not as-
sent without an evident verity
propounded to it : God then
would deale severally wth man ,
obligyng him under paine of dam-
nation , to the beliefe of those
things not evidently propounded
as credible, hence doth it follow,
that this same would derogat from
Gods Iustice, to wit that he
would damne man , for omit-
ting any thing wch according to
the rules of wisdom he could
not performe : this agrees wth
S. Austin , contra Iulian. c. 18.
bonus est Deus , potest aliquos sine

bonis meritis liberare, quia bonus est, non potest quempiam damnare sine malis meritis, quia iustus est.

And it is evidently credible, that Doctrin to be true & inspir'd from God, wch teaches nothing gainst reason, or law of nature, wch countenances purity, & sanctity of life, wch gives noe liberty for sinning, but rather refraines the same, by manny wayes, & ordinances; but such onely is the Rom. Cath. Faith; this is proved thus: the end of true Religion ought to be, to instruct man in christian vertues, by wch sanctity, & purity of Life is promoted, & conseru'd, as disposing to the acquiring of the final End & to forbid any thing to the contrary, because it is not probable that the Deuil, or wicked men

would

would (inspir'd by God) deli-
uer or teach the like doctrin,
when there is nothing more con-
tradictory to their workes, &
practices, & the End intended
by them, wch is pleasure, Lust,
liberty, & ordures of their Flesh;
for who can belieue that any
man (if not stark mad) would
freely deliuer a sword for to de-
stroy him self. The Rom. Cath.
Faith ther fore is the same taught
by Christ, & the Apostles did
practice, & teach it. Hereticks
preach liberty, they neither study,
nor preach perfection of life, the
Faith of Christ, teaches to abstaine
from voluptuousnes of the flesh,
to contemne riches & honor &
them, when possessd. to renounce,
it exhortes to fastings, mortifi-
cation, & maceration of the bo-

dy, & soe reduce it to the sub-
jection of the soule, to assist to
divine prayers, contemplation, &
other such like good & pious
workes, & this is the high roade
to the glorious haue of eternity.
O braue & glorious Faith! then
vvch nothing more maiestical, or
more heauenly delicious, as the
contemplation of true Faith,
wherein our soules liues, as our
eye on colours, the bee on the
diew, the phenix on thinnest
vapours of the ayre: this Faith
hath God alone, for obiect, &
it moues upon two poles: the first
to belieue vvth simplicity of he-
art vvhat God revealed, & pro-
pounded to be believed, the
second to beleue because God
is an eternal truth, & a bottom-
less Abiss of light, & all perfec-

tions

tions, without any other restriction, specified modification, or human distinction; vvhhat wrong doth, I pray, God to us, if he vvould haue us belieue more of him then as vvee are able to comprehend, it's not for the Iron to ask the magnet or Loadstone, from vvhence Secret charmes, or influences com, vvherevvth he attracted & captiu'd it, its enough that he foillovv: Novv God proposes the verity of the real presence of the body of Christ, really, substantially in a most glorious, miraculous maner, under veiles of bread, by the voice of heaven, & general consent of his Church, yovv are not to frisk, nor kik appealing to human reason, vvch haue vvings too short, & insufficient for to

under goe such a flight , to say
 howv com this , or that ? vvhy
 this, vvhy that ? howv can man
 forgiue sin ? howv can a body be
 really present in the hoste &c.
 vvhat's this? but to sift the causes
 the tennet, the effect, and utmost
 bondes of a point is the vulgar
 track of inferior human schooles
 God teacheth a nother way vvch
 is to adore , belieue & honor the
 gift in the mystery of the Eucha
 rist with submission of spirit , &
 soe thanke the Giuer.

CHAP. III.

Bare Faith of Protestants decryed

THough Faith is a meere rea
 accident , yet it hath the
 property of a substance ; it is pro
 per-

per to substance to be the foundation of its accidents, sustaining & supporting them, as quantity, quality, relation &c. and if peradventure the substance should be devided of its accidents, it should be reduced immediatly to one indivisible single point, & tourned to nothing; this same property Faith hath, that it must be the basis, and firme foundation of all vertues, & good workes, ouer it charity, mercy, patience, pennance, retirement, temperance and see forth, must be grounded, other wise it will become but a bare naked Faith, wth out soule, life or being, and when despoiled of these vertues, it must be reduced to nothing & be annihilated, & wthall, the two principal partes of man, intellect

tellect and will must iointly carry on, soules to the knowlege and practice of Faith, the one must be captivated, and enslaved, together with our five senses, the will, must run to put vigirously in execution the Theory, & speculation of our Faith: wch, is not unfittly compared to a glorious virgen Queene, resplendent with beauty, with a crowne on her head, her lips fast clos'd, with five braue Champions prostrat, under her feete, leading a most high & mighty Prince in chaines, & captiue under her vassalage or Impire; o pure description of Faith as to the generality of the vulgar illiterated! for true Faith, is & ever has beene a pure virgen denoting in all ages her purity and integr ity never to haue beene

rarnish'd or dislustered with any
staine or least error in matter of
beliefe ; shee carries triumphant-
ly a croune , to demonstrat her
excellencie, as a Queene drawing
& uniting us to God , for to be
compartakers of the most happy
Crowne in the glory of heaven :
heere are high and most sublime
Misteries of Faith , and so wee
may with silence adore what wee
can not declare : the enslaved
Prince in chaines is human un-
derstanding , the Principal po-
wer of the soule, wch is busie, as
still-aiming by ratiocination, or
discourse , to bring all things
both heavenly, & sublimary un-
der the narrow limitts of its ap-
prehension , yet must yeeld to
Faith , & becom it's slaue accor-
ding to S. Paul, *captivantes intel-
lectum*

lectum in obsequium fidei, wee must
captivat our weake understan-
ding to the obeisance of Faith.
Without inquiries, friuolous dis-
course, or impertinent inter-
rogations, no such matter, it's dan-
gerous to lett loose the reins
to our understanding, and loo-
ke for human reason in points of
Faith; what I pray brought braue
England both in Church and State
te most disastrouly to fall from
God and his revealed true Faith
nothing but the unparaelled pre-
sumption, & presumption of their
bridled intellect. What occa-
sion'd braue England, flourishing
and shining for many hundred
yeares in religion, sanctity, lea-
ning, and all blessings, to poll
demollish, and utterly destru-
in one, yeare soe many col-
Ch

Churches, Monasteries, Hospitals, Universities, all ordained for the pure service of the All mighty ? nothing but the presumption & arrogancy of the poore weake intellect, what moued braue England to banish and repudiat in one time, Religion, Faith, sacrifice, and holy Sacraments, the heauenly conducts of conueing grace to soules ? nothing but the pride of the busie intellect : what introduced a pretended reformation in braue England, wch ended in an infamous deformation ? nothing but the hellish presumption of the intellect : what brings into braue England soe many diuisions, & subdivisions of fanatical Sects, and new frangled fals Religions, wch brings daily confusion

fusion warrs , horrid plague
hatred , animosities , fires & f
mes, all dread judgments of t
Allmighty ? nothing but the u
derstanding let loose by w
meanes , divine ordinances, wh
som , ancient, and most heauer
teners of true sauing Faith ,
neglected & sett at naught , da
new heresies creeping in wch
inseparably tied to aproud spi
from whence they tooke beg
ning, deriued nourishment &
ceaued daily increase : what
cited braue England to shake
a visible Head on earth, establis
by the express word of Je
Christ in S. Math. 16. and
chap. auerred by all the holy
thers & Doctors, confessed by
prodigious continuation of
lawful succession in the revo

plagues,
res & fla-
ts of the
t the un-
by wch
ces, whol-
heavenly
aith, are
ht, daily
wch are
ud spirit,
e begin-
ent & re-
what ex-
shake off
stablish'd
of Jesus
and 18.
holy Fa-
ed by the
n of a
revola-
tion

tion of so many a ges, & in the
place of it, to bring in to the
house of God an Anarchy of the
children of Belial? nothing but
the presumption of the intellect,
at liberty to invent chimeras,
imaginary figments, & cessation
of sacrifice, and abominable deso-
lation? nothing but the under-
standing being once put out of
her center (Truth) wch can not ac-
quiesce, nor have repose, quietness,
union, nor conservation untill it
be fortunatly united to her Ob-
iect. When Christ discours'd
with his disciples, seldom, or neuer
did he speake of Faith alone, but
ever more he inculcated to them
the practise of Faith, wch is
good workes, for according to
S. James *damones credunt, & con-
tremiscunt*, the Devils doe believe
and

and tremble, yet their bare Faith cannot auaille them, it must be an operative, practick, & lieuely perfect Faith onely, that carries' soules to salvation.

Not the dead imperfect, groundles, & graceless Inventions of wretchedmen & instigated, by the Deuell. True Faith is the gate to christian perfection, & high rode to life euerlasting, the gate of duty & entrance to grace & swee glorious doinges: God leades us to this Faith either by discourse, inspiration, or by the guide of an Angel, or the conduct of a Teacher. The Faith of christiã hath more in it of the will then of the understanding, it is the great mark of distinction, wch separats & giues formality to the couenant of the ghospel, the Faith
of

of a christian in the whole conformity to the disciplin of Christ, wch distinguishes us from the Beleeuers of false Religions ; The Faith of a natural person , or the Faith of deuills , is a meere belieuing a certaine number of propositions , upon conviction of the understanding ; but that iustifies & saues him , is Faith working by charity , or Faith Keeping Gods comandments, from Faith belieuing , to Faith obeing, from imperfect Faith , to Faith made perfect , by the animation of charity , from Faith in the understanding , to Faith in the will, from Faith barely assenting to the revelations of God, to Faith obeing his comandments , from the body of Faith to the soule of Faith, that is to Faith formed, and made

made aliue by charity : and in this sense the holy Iesus in called by the Apostle the Author , & Finisher of our Faith , he begins our Faith in revelations , & perfects it in comandments leading us by the assent of our understanding , & finishes the work of his grace by a holy life.

CHAP. I V.

De SS. Sacramento.

AMong all the wonders of God , the incarnation of the divine word is most high & supereminent : whereas the immense god whom all the vast machine of the world can not containe , did contract and annihilat himself to the smale matter

a little Childe: In this Sacrament god him self is reduced and contracted to a lesser, & more narrow place, to wit every least indivisible point or part of the sacred hoaste after consecration, and it is most wonderfull that god is hipostatically united to human nature, he that is infinit, to finit & limited creature, and this is daily don truly and really as often as the hoaste is by the Priest consecrated: in the incarnation God descending from heauen into the womb of the ever blessed Virgen did unite to him one individual nature, yet by the blessed Sacrament invented found out, & left an other more extensive union by vvch God is pleased to be really, phisically, substantially, & sacramentally uni-

united to all individual person
 that comes wth purity of con-
 science to receaue his sacred Bo-
 dy *omnium miraculorum ab ip-
 so factorum maximum.* S. Tho-
 mas. in vvch doth reluce the fa-
 brick of the creation, & all
 prodigies of the Vniverse: in
 carnation, life, & death of Christ
 Gods mercy, povver & omni-
 science: the excellency of Faith is
 manifested in this B. Sacrament,
 from vvence its called per An-
 tonomasiā, the mistery of Faith
 & thus soe great excellency of
 Faith prou'd in this B. Sacrament.

The real presence of the body
 & blood of Christ in the most
 high, & transcendently excellent
 Sacrament of the Altar is cleerly
 demonstrated, first by the very
 wordes of consecration, by Coun-
 cills

cills, fathers, and reasons, miracles
&c. for the real proper & sub-
stantial presence of the body and
blood of Christ to be in the most
divine Sacrament of the Eucha-
rist, is conclusion of Faith, wch
has beene solemnly defined in
aleuen general Conncills.

This heavenly truth even from
Christ time to this day , the
catholick holy Apostolick Ro-
man Church did constantly , &
firmly hould and belieue , as
wel the Greeke Fathers , as the
Latin in all ages taught the same:
by Iodoc. Coccius an antiant Au-
thor tom. 2. thesauri Cath. con-
troversiarum fidei lib. 6. art. 1:
this celestial truth is proued from
the Liturgy of S. Iames Bro-
ther of our Lord , from the Li-
turgies of S. Mark , & Matheu,
C and

and further he discourcing and running through the Liturgies of all Nations doe confirme the same, by innumerable miracles vvrought from the ascension of Christ until the yeare 1591. in prooffe of this revealed Mysterie. Fained fictions & Inventions of hereticks are refuted thus. If this had beene soe, all the truth, & verity of sacred Scripture, would perish, and com to ruine: for wee may as well say that the vvorld vvas not really but by trope, & figure created by God, that Noe did erect the Arke, Abraham did sacrifice his son Isak, the worde vvas made flesh, that Christ suffered his passion, death onely figuratively: if soe, all scripture and all the Gospel falls, and nothing firme or sta-

and stable in all them : for even as
these vvordes *In principio creavit*
Deus calum & terram doe shew
that the vvorld is really, & tru-
ly created by God not by trope
or figure, even so these vvordes,
Hoc est Corpus meum, doe mani-
festly demonstreat the body of
Iesus to be under the vailes of
bread, & vvine really, & truly
& not by any trope or figure :
for even as these vvordes, of
the creation doe shew properly
& genuinely their reall, & true
signification, even soe the vvor-
des of consecration doe likewise
manifest, properly, & most ge-
nuinely their true, & real signi-
fication in the presence of the
body and blood under the spe-
cies of bread, & vvine to be
true and real : ergo the vvor-

des of consecration are to be understood in their proper and genuine sence, according the golden rule of S. Austin generally receaued, *lib. 3. de doctrina c. 7. semper scriptura sacra in proprio verborum sensu est intelligenda, nisi evidens necessitas urgeat, aut Ecclesie autoritas*, as to our purpose, the necessity, & authority of the Church doe not vvreatse us from the proper sence of the vvords, but rather the authority and the necessity of the vvordes of consecration vvith unanimous consent from Christs time even to this very day, confirmed by soe many Councilis, holy Fathers, & miracles doe compell us to belieue, acknowvlege, & confesse the true & real presence of the body, & blood of Iesus

Of divine Faith. 57

under the accidents of bread, & wine, noe vvordes can be more cleere then, *hoc est Corpus meum*, all the three Euangelistes Math. Marcus Luk. & S. Paule 1. cor. 11. say the same : what is contained under these accidents is the body of Christ, wch was delivered ouer to the lewes, wch was noe Image, trope, or figure of the body of Christ, but the real & proper body & blood of Christ, vvch catholick truth is against hereticks, it's most surely proued by Algerius lib. 2. de Sacrament c. 4. *dum Iesus dixit hoc est Corpus meum, hic est calix sanguinis mei, proprio ore omnes hereticos interfecit.*

One of the reasons vvhy did Christ institut the B. Sacrament, was for to captivat our understanding.

standing to the obedience of Faith, & make him self Lord of our vvills. It is strange that when Christ spoke to his disciples *caro mea* my flesh is food, indeed, Ioan 6. many of them said, *durus est hic sermo* S. Iohn auers, at that time: many of his disciples departed from Christ and vvould not yeeld nor render theit understanding to be made captiues to Faith, & his sayng, yet they obeid, & vvent vvillingly to preach the ghospel like lambs among woolfes, & Lions: the deuil in Paradise did put an eye, and sharpen'd the senses of Adam, deceauing him, and making the fruite of the forbidden tree to seeme more faire, more louely, & mor pleasant, and likewise did quicken his

his understanding to the end
he may discourse about the
possibility of obtaining the di-
vinity after eating of the for-
bidden fruit : now Christ in
contraposition to the devil he
gives an other morsel, the B: Eu-
charist according to Tertullian.
lib. de resurrect. carnis, emula
operatione recuperavit, and in
the same, left, all comfort, and
remedy to us: if there, the devill
did sharpen, & quicken senses
for to delude and bring to death,
heere Christ doe render our
senses dull, blunt, and stupa-
fied, & in a manner deceaves
them, because thinking, to find
in this consecrated hoste, the tast
smell, & sight of bread, vvee are
mistaken, vvhervas it is the sub-
stance of the true real body of
C 4 Christ,

Christ, that is there ; there the diuel did promise divinity, most fasly , heere Faith promises truly vvithout deceite , and infalibly, a participation of the divinity , grace , spiritual comfort , & strenght : how strong did king David feele him self to be vvhen he said , *si ambulavero in medio umbra mortis &c.* if I shall vvalke in the shade of death , and danger , I shall not feare evil , because thou art vvith me : sure God vvas vvith David onely, but by union of grace, vvch, is an accidental . union , grace being no more then a quality : vvhen God is vvith sinners by loue, true contrition & through Sacramental confession, then is he onely by grace united to sinners iustified, vvch is but a bare quality , a
par-

participation of Divinity : but
vvhen he is vvith the soule , by
meanes of this B. Sacrament,
he is then united substantially.
Of the sun vvee participat no
more then the rayes of the same,
vvch are onely certaine acci-
dents of the sun : but if the
vvhole body of the sun did de-
scend and embrace us , then such
an union should be called sub-
stantial, real, corporeal , and phi-
sical: all the grace communicated
by the Sacraments of the Cath:
Church , vvith all the helpes , &
blessings, all are but accidents of
the sun of true Iustice, Christ,
but in this souveraigne Sacra-
ment: all the whole substance
of Christ his body , & Divinity
is present.

All Artes & sciences are to

C 5

serve

serve as Slaues to this B. Sacrament noe wonder, vwhen they are the products of the understanding. first, *partus sequitur ventrem*, all sciences though they proceed from God as their Author, yet they proceede originally from the understanding, who drawes them by Faith as slaues seruing the real presence, & prouing the truth of the reality of the same dread Sacrament of the Altar, I pray, what saies the Philosopher? that accidents can not subsist vvithout their subiect, vvch is against the B. Sacrament. Where accidents are and not sustained by any subiect or substance of bread: alas pittiful Philosopher! vvhat the second cause can doe, the same the first can doe: God sustaines the

accidents by a substance : there fore by himself he can doe the same , vvithout any subiect : vvvas not the light of the sun created the first day , and vvvas for the space of three dayes , vvthout its proper subiect , vuch was not created untill the fourth day : & know that an accident hath tvvo things in it to be considered, his owne essencial being , and nature , the second is to adheare , cleaue , or stick to an other : and soe in the B. Sacrament , the accidents haue their owne being , but this to inheare or stick , & be supported by an other, is by diuine power suspended , and taken away from them, for to serue this great Sacrament. Two things may be considered in fire , to inlighten , and to

C 6 barne

burne or consume, the fire of Babilon was full of light, & flames, yet did not burne the three children, because God suspended what was aboue the reach of nature: avvay batchler Philosopher, *parcite oculis*, & *intellectui*, & *savete fidei*, & *pui animis*, *adorate Deum*, in this B. Sacrament: *obediente Deo voci hominis*, where the God of all glory obeyes the voice of man, a poore of Priest, in an instant: ô mystery of all mysteries! if the children of Israel did call the arke of God wch was but a tipe & figure of the sacred humanity of Christ, the glory of the children of Jsrael: if King David, with soe much ioy, honor. & humility did cause the same to be caried, he dancing and casting off his Kingly

Ro.

Robes, and if the People of the
antient Testament with such rare
faith, & pure devotion, did re-
vere, adore and honor the bare
figure, & shade, with vvhat ioy
Religion, reverence, & honor
ought vvee, novv the children
of the nev्व Testament, of the
ghospell, of the lavv of grace,
adore the B. Sacrament, vvch
is the real substance of the B.
body & blood of Christ, vvhat
can there be of More Ioy, and
glory, then to inioy the conti-
nuall presence of our Prince &
Master Christ, this is the cheefe
characterick marke of difference
tvvixt us, & all misbelieuers, or
beleuers of false Religions.

If God sent in mercy to the
people of Israel a most resplen-
dent columnne or Pillar, in testi-

mony that he resided and assisted in the same speaking to his ovvne chosen people, vvhhen the pillar walked, the people did walk, vvhhen it stood still, soe did the people, *obedierunt Deo in columna*, soe the B. Sacrament our pillar, our comfort, our glory: that pillar was most dark & obscure to the Egyptians, a great plague to them, but most luminous, most resplendent to the people of God: soe the B. Sacrament, its death, darkness, & a plague to hereticks, but to us his selected little flock, Roman Cath. it is illustrious, it giues life, comfort, victories, and all blessings everiday, *panis vite & intellectus*, I read Daniel 14. Abacuk went vvith victuals to his vvork men abroade in the
fi.

fieldes an Angel came to him, & bid him carry the basket and victuals to Daniel, Gods servant, among the Lions in Babilon: he answered, how can I goe, vvhen I never was in Babilon, nor know any place there, soe refusing to goe, the Angel carried him by a singel haire of his head, in an instant to the lake where Daniel vvas among the Lions, vvhen Daniel savv the angel & Abacuk carried miraculously vvith comfort to him, he did not wonder or examine howv could abig body, be suported, & kept up by one singel haire, in an instant he carried so long a vvay: no such matter, he receaued Gods mercy, & blessings, rendring infinit thanks: thus wee Christi-
ans

ans doe daily receaue the body of Christ most prodigiouſly, wee are to giue many thanks, to make good use of the ſame, to belieue in ſilence, veneration, & thankſgiuing, the great benefit: & ſoe ought the hereticks to leaue of their, why is this, & what is this, and how can Chriſt giue us his body &c. but belieue wth humble veneration, the miſtery of miſteries, receaue it, wth ioy, true comfort, and profit, from the ſame, *panis lachrymarum* they are ſtark mad, they will embrace the ſhaddovv, & forgoe the ſubſtance, they will not captivat vvth S. Paul their buſie understanding, they will rather wrangel, conteſt, revile diſpute, & miſerably preſume to knowv more then all the four
Eu.

Euangelists, Secretaries of the divinity, & humanity of Christ, & Keepe still soules in blindness and heresie, about a Sacrament & mistery more plaine then any point of faith in al the Church of Christ. O madnes! then novv let us heare; vvhat saies the Phisitian? he saies the body of man or his blood can not at all be food or sustinanceto man, even nature abhors to feed on the flesh of man, and man will choosse rather dye of hunger, then eate of the same: yet Christ saies, *caro mea, vere est cibus*. His loue, and Faith, had a conflict, or contest, loue would haue him remaine in the B. Sacrament visibly with out any vaile or mask: but Faith would not haue it remaine soe, but that he remaine under

under the vaile of bread and wine, that soe Faith many triumph and inioy her essence and being, when the wordes of consecration, are pronounced, by the Priest, then imediatly departs the substance of bread, & in place therof miraculously is introduced the substance of the body of Christ, and where as when the substance, of bread goes avvy, then the Accidents ought to follow, but very strangely Faith layes hold of the accidents by divine power, & keeps them, to serve as a cloke to cover the body of Christ: and soe man may eate of the flesh of Christ without horror: do not yow know how that the Skilful physician, his pills comonly being bitter, & intollerable to patients.

he couers them vvith a leafe of
gould or little oblea , that foe it
may easily be swallowed downe
to the stomack : even foe that he-
auenly phisitian Chrift wondrou-
fly couers his body vvith the vai-
le of accidents surprised and ar-
rested by divine Faith , to the
end that Faith should prevaile ,
domineere , & keepe her natural
being, believing things not seene,
or understood. O most wise loue
of Christ , who found out a di-
vine way , to depart , & yet re-
maine wth us , and feed us wth
his sacred body , covered , that,
it should not proue a horror to us
his servants. *Caro mea vere est ci-
bus , qui manducat hunc panem vi-
uet in aeternum :*

Now if you aske the lawer ,
vvhither the last vvill , & testa-
ment

ment of one condemned to death
 be valid or no, or can hold? he
 vvill ansvvere that it can not be
 of force, nay that the vvill don
 before, is nulled, see *text. in lib. si*
quis filio &c. damnatus ad mortem
naturalem vel civilem efficiebatur
servus pena & non poterat testari,
& quod plus est, testamentum ante
factum irritabatur: novv accor-
 ding to this, the Lawer vvill
 say, that this Sacrament of the
 body and blood of Christ, vvch
 he, vvth the chalice in hand,
 call'd the nev vtestament, & last
 disposition, *hic est calix sangui-*
nis mei novi & aeterni testamenti,
 therfore he vvill say that this
 testament is of noe force, and
 consequently vvhat he bequeaths
 to man (life everlasting) that
 man shall haue noe right to de-
 mand

maund the same, vvhere as at Ierusalem late a Councill against Christ in vvch he was condemned to dye : yet notwithstanding all this, Christ waues all lawes & Lawers saing *qui manducat hunc panem*, shall haue life ever lasting, let Lawers say or alieage what they can, my last will must hould, & be of force, though I dye ignominously on a Crosse, man must haue right to claime life everlasting, know that diuine wisdom makes noe account of human sciences : and their lawes admitts of an exception, and so Christs last Testament must be ualid, because the Iudges, that condemned him, had not, nor could haue any iurisdiction ouer Christ because he was God, and they were men, he an innocent

and most upright, and they most
haynous sinners: therefore their
sentence was of noe force, Christs
testament stands of full force, and
vvee may bouldly call lawfully
for the eternal glory left & be-
queathed to us.

The antient Philosophers we-
re so perswaded, that God vvas
no other then a circle, or spheare
of all perfection, & Goodnesse,
the sacred Egiptians, vwho vvere
acustomed to signifie all things
by simbols, figures, & charac-
ters, for to signifie God, they
thus sett him forth painted, yovv
enter into one of their Temples
yovv see no picture, or any re-
presentative thing other then one
circle of pure gold, painted in
the middle of the vvall, or side
vwhere vvee usally novv place
out

our Altars , no sooner did an
 Egyp̄tiam enter in to the Church,
 but kneeling adored God in the
 same figure of circle , I ~~humbly~~
~~adore them~~ ~~ex God~~ this custome
 of the Egyptians , the Persians
 doe derive , & use , vvho using
 a certaine ceremony , vvch even
 this day is observed amongst
 the Moores ; to vvitt , at the
 very rising of the sun to climb up
 to the top of a pinnacle or high
 turret , & there to call loudly
 upon God , calling him , circle ,
 or spleare of heauen three times:
 novv let me raise my discourse
 from the Gentil to the holy scrip
 ture : listen to vvhat the Pro
 phet Isaie 3. saies, *ponam circulum*
in naribus tuis , & *reducam te in*
viam qua venisti al though accor
 ding to the literal sence God
 spe-

speakes heere to Senacherib the
 Tirant, vvho kept oppressed in
 slavery the people of God ; now
 vvith standing S. Gregori, vvith
 others explaines this place, to be
 the deuill the comon cruel tirant
 of all mankeind, & who, since
 he ouercame man in Paradise,
 bringing him under his iurisdic-
 tion, never ceases to dragg man
 to his bondage, & slavery through
 sin, now God threatening the
 Deuill saies to him, time shall
 com, vvhen I shall p'ace a cir-
 cle to thy nose, & make yow
 tourne back The very same way
 by wch yow came. What cir-
 cle is this ? many are of opinion
 (following the Alegorical sence)
 that it was the most wonderfull
 worke of the Incarnation, God
 becoming man, by wch the fu-
 rie,

rie, and tyranny of the infernal
spiritt has beene beaten doune;
it's call'd a circle, because even
as in this (wch is a round, &
spherical figure) two endes, or
extremes are ioined together,
the end vvth it's beginning, even
soe in the most prodigious wor-
ke of the incarnation, tvvo ex-
treames most distant, & disagree-
able vv ere ioined together,
vvhat vvas infinit is ioined vvth
vvhat vvas finit, the eternal, to
the temporal, the creator, to the
creature, the rich to the poore,
divine nature, to human, God
vvahrt man (the end, & period of
all things) & man vvth God vvho
is the first beginning, and so the
Prophet concluding his threat-
ning saies, reducam te, I will
make yovv tourne back the same

D

vvey

vway yovv came ; the vway by
vvch the Deuil came to over-
throvv man , vvas promissing
Eva to be like God , *eritis sicut*
Dij , for , man to ascend so high
as to be like God , vvas impossible
one way was left , for to compass
the same vvch vvas , God to aba-
se , & humble himself becoming
man that by that way man may
become God : now let us with
extasie of ioy , and admiration
adore , and admire the infinitely
great loue , and condescention , &
most underfull vvayes , the divi-
ne vv wisdom , povver , & omnisci-
ence tooke for to raile man , &
highten his state and deplorable
condition , ioining in one person
tvvo different natures , divine ,
& human , the one to sublime ,
& infinitely inaccessible , the other

a peece of mortar, & sordid clay.
 S. Ierom on the 61 psal. *erit fir-*
mamentum in summis montium,
 tournes those vvordes from
 the Hebrevv, *erit memorabile*
Triticum: in the Cath. Church,
 there vvill be bread of renoured
 memory let us raise our discour-
 se from a prophane circle to an
 other higher, & more sublime
 spherical, & round circle of the-
 sacred hoste, in the hands of
 Priests, & daily raised ouer the-
 ire heads, Rauclinus say, *placentu-*
la tritici: Raby David Kimhi,
 call's, it *massam*, vel *particulam*
frumenti, a little cake bak'd, such
 as is daily seene at the Altar, &
 ador'd by Catholicks, & Paul.
 Brugenfis say that the Chaldean
 Translation call's it, *erit placentia*
Tritici in Capitibus Sacerdotum;

so all agrees in this that in time to com, there will appeare a cake bak'd, & made of corne, wch shalbe daily raised most gloriously, ouer the heads of Priests vvch vvill be vvorthy of all honor, & adoration: o triumphant Church, furnish'd vvth such heavenly bread! o heavenly loue manifested heerein more then in the Incarnation, vvhere as, this great Sacrament is call'd, extension of the Incarnation, as step beyon it, where Christ unites himself, to man wth all his Divinity, & humanity for to enrichim, it is to be pondered that Christ did not say, *hec est Divinitas mea, vel anima mea*: but, *hoc est Corpus meum*. he did not say this is my Divinity, this is my soule, noe such matter, but this is my body

body : by loue to man he prefers his body, giuing it the first place, vwhen the eternal worde vvas incarnated, then the Divinity had the first place, & the humanity did follow as subservient : in the B. Eucharist it is otherwise, the humanity of Christ hath the principal place, & the Divinity doth follow as in a maner subservient, & coms in *per concomitantiam*, before novv, he gaue us all his Divinity, his doctrin, his grace, & all that was in Christ, novv he giues us his body & blood, for to giue to man full satisfaction, out of his heauenly loue, & to exclude Angels from the participation of this saueraigne Bankett, & glorious Treat, o prodigie of divine operation ! o mercy never to be

duely pondered ! o soueraigne
 loue ! heere symbols are made
 instruments, of conueing Christ
 to us , nouvrishing our soule
 vvith his sacred body , & feeding
 our body , vvith a Sacrament , the
 body that is glorious in heauen,
 is exposed on the Altar of bles-
 sing , the body that was broken
 for us , is novv broken againe,
 & yet it remaines whole, entire,
 & impassible , all is the prodigie
 of a miraculous power , & ther-
 fore it's but an object of wonder,
 & admiration : let therefore all
 the world praise his mercy , with
 extasy of thanks giuing , ioy , &
 wonder, *amor si verus, si sapiens,*
si humilis, beatissimus & supremus
 est said Plato , that loue vvch is
 true, vvise, & humble is most
 perfect, & supream, no loue of
 any

any creature could or can haue
these properties but onely the
loue of Christ to man, great was
the loue of the Roman daugh-
ters, that for a long time did
nourish their Father in prison
wth the sucking milk of their
breasts, vvhre upon *Templum*
pietatis vvas built in Rome: gre-
at was the loue of Artemisa
Queene of Caria, who hauing
built a faire Tombe for her Hus-
band, shee did her self drink up
the ashes that remain'd of his
burned body, vvch made *Vale-*
rius Maximus to call her *Sepul-*
crum vivum: great vvas the loue
of Porcia, who desirous to dye
after Brutus her Husband, fin-
ding no other way to bereaue
her self of her life did swallow
doun burning coales: these are, I

must confess singular demonstration, of pure loue yet all fall short to the loue of Christ to man, his loue was true, because it continues to the end of the world, one of the properties of true loue is, in approaching to its period desir'd or pretended, not being able to proceed any further, is to multiply, & often repeate the end wher to he arriued: Christ desir'd to be borne as man for to saue man, he attain'd to the period, was borne, & not being able to be borne, any more, he multiplies the end of being borne, daily & houely by being engendred through grace in the soule of man. He desired ardently to dye for man, he died upon a Cross, & so his loue came to the end wish'd for, where as he can
not

Of divine Faith. 81

not pass further in dying, he multiplies that period, dying every day mystically in the sacrifice of the Mass: *vis amoris multiplicat intentionem*: o true permanent loue of sweet Iesus! his loue vvas vwise, he invented a heauenly way to depart from us, & yet to remaine, his loue is humble, obeying daily the voice of sinners, Priests, coming to the Altar, *est fortis ut mors dilectio*. cant. 8. even as death confiscats & tournes bodyes to become food for wormes, so Christ's most humble loue giues him under the narrow veiles of accidents as food to man, a pore, vile, fickle & ingrateful worme, *vermis sum & non homo* o divine loue! o purely true loue of Christ! dead by representation, yet re-
D; al'y

ally, & truly, in a glorious miraculous manner, living, he is as dead, in a coffin, that is, couered under simbols of bread, mourners are about him, the five senses, can not use their function they are in black, they can not appeare, but are deceaued, where they thinke to find bread, there is none, & vvhhere they can not discover a real body, there it is couch'd in a most invisible, & miraculous maner.

CHAP V.

Soueraigne Documents for the illuminated Christian.

WEe reade how Isaac knew Iacob by his voice, but in Esau he was mistaken, vvhhere as he said *manus quidem &*

odor

odor Esau, in the senses of feeling, & smelling he vvas mistaken but not in hearing, to let us know how all our senses are deceived about the B. Sacrament, the eye, the most perspicacious of all the senses thinking to find but bread in the sacred Hoste when elevated, is deceived, for what the eye sees is not there, & vwhat shee sees is bread, but no bread there, but the true real body of Christ in a most glorious miraculous manner, vvch is believed, & known by Faith vvch coms by hearing *fides ex auditu, auditus autem per verbum Christi*: the voice of Christ, & of his holy Church wee must heare, & obey captiuating our understanding to the obedience of Faith, keeping our

D 6

senses

fences clos'd up, & specially our
 lipps as vvth a padlock, vvhere-
 as, no tongue either of man or
 Angel, is able to declare, the
 greate mystery of the B. Sacra-
 ment, onely vvee must vvth si-
 lence, & all reverence prostrat
 adore our hidden God really, &
 substantially there, vere *tu es De-
 us absconditus*, who one'y is ab-
 le to relieue, comfort, & en-
 rich us, vvhom Isai. cal'd the
 hidden God, heere in this Sacra-
 ment spreading round about his
 throne a veile of darkness, impe-
 netrable to mortal eyes. I reade
 Act. Apost. 17. S. Paule spea-
 king to those of Athen said, I
 see hovv in all your waies that
 yovv are superstitious, for passing
 a long, & seing your Idols, I
 found an Altar, in vvch vvvas

vvrit-

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written, *Ignoto Deo*: vvhat therefore yovv are ignorant of, yovv adore, the same I do announce, & preach to yovv: yow adore Mercurius, Iupiter, Saturnus, Neptunus, & soe forth, these your knowen, & manual Gods sends not plagues, nor warr &c. & when they are praied to, they never haue povver to take them avvay, there is an other unknowen God, & hidden to us, vvho sends those scourges, plagues, & afflictions vvhen he pleases, & can likewise remoue them, & this God ought to be praied to by us, & to him let us erect an Altar, & offer on the same, sacrifices, prayers, & he will help us, & remoue all harme from us this: Altar S. Peter, & Paul, did shevv, at Athens,

& preaching said, this is the hidden unknowen God, of him I doe preach to yow, in him (though unknowven) yovv are to belieue, he onely can send plague, warr, famin &c. & can take them avway vwhen he pleases, & no other God but he, & none besides him can doe those things. In my post script expect the application & explication of this point. Know that far greater is the povver of benediction, then of nature, for nature is chang'd by benediction, did not Moyles change his rod into a serpent, & after tourne the same againe to a rod? did not he comaund water to gush out of the rock, for the reliefe of his people? & soe forth, the prayer forsooth of Elias was povver-

werful to fetch fire from heaven, & Christs word vwill not haue power to change the elements of bread & vvine, *Ipsē dixit & facta sunt.*

He that created out of nothing what was not, can not he change things that are, in to the same, that is not: why look yow for order of nature, in Christs body, in the Eucharist? vvhen aboue the reach of nature he vvvas incarnated, borne, dead, & reuiu'd, therefore *fidem sectemur Sanctorum Patrum*, lets follovv the Faith of antient holy Doctors, & Fathers, & captivat our understanding to the Faith of Christ, it consisted not vvith our duty, to be inquisitive in to the secrets of the kingdom, nor mysteries of divine Faith, Paul saies,

es, that the B. Sacrament is damnation to the unvvorthy receauer, sure if it vv ere but a figure or Tipe as the manna vvas, it vvould never damne, but because it vvas the real body of Christ, S. Paul pronounces damnation to the unvvorthy comunicant, for the manna, & Paschal lamb, vvas taken, & eaten by many thousands, yet there vvas no damnation to any that approached wth a defil'd, & sinful conscience, vvch proues according to S. Paul, that the B. Sacrament is not at all a figure, but really Christs body.

At the gate of life, one may meete wth death: the B. Sacrament though it be like manna, it as tastes, & relihes of all vertues, as to the vertuous, & godly

ly, yet the vitious, & corrupted palats, finds the gust of colliquintida, & death.

Peter, & Iudas sate at Christs table, they both had one food in the B. Sacrament, it was death to one, & life to the other, the fire of Babilon was pleasing to the three children, but burn'd their executioners, the read sea gaue free passadge to the Israe-lits, but droun'd the Egiptians: the Table of Assuerus gaue honor to Mardocheus, but gaue death to Aman, soe the B. Sacrament giues life, & comforth to those that approach, with purity of conscience, though it's death, & damnation to those that will not for goe the custom of sin, & their ordures.

I ask how shall wee know,
vvhoe

who is a worthy Communicant or no? if amendment of life, & conversation, doe appeare in the penitent vvch must require affection, true disposition, & hunger: *Nemo accedat cum nausea, accensi accedant.* said S. Chrsost. its dangerous for christians not to approache in this maner: doe but obserue what punishment hath beene inflicted on all those that tooke, & did eat of the māna wth nauceousnes, though but a tipe, & figure of our dread Sacrament, & sacrifice: did not they say *nauseat anima nostra* &c wee are weary of this manna, it's loathsom to us: num. 21. wherefore *imisit Dominus in populum ignitos serpentes ad mortem plurimorum*: o seuerer punishment! what fiery serpents? let us take

notice of what doth follow, that wee may find the punishment to be iust, & deseruedly inflicted, *sapient 16. paratum de calo panem prastitisti eis, omne delectamentum in se habentem: deserviens uniuscuiusq; voluntati &c.* It was a heavenly viand having in it all tastes, & relishes of all sortes of food to please, & content them, it had many, as it were eyes, looking to please, & satisfie every individual according to his will's application, *deserviens uniuscuiusq; voluntati.* Now I find out the reason, why they were weary of it, & why they so punish'd, because they did not determinatly apply their will to som particular tast, but tooke it in a confused maner, because they were lazie dull, careles, stupid: Liranus say

bonis sapiebat prout volebant.
sapient. 16. All is but a shadow
 or tipe of the B. Sacrament wch
 is truely a celestial food drop'd
 from heaven daily for the com-
 forth, & relife of many, pure
 bread of understanding, & life
panis vite & intellectus, full of
 eyes for to please, & satisfie
 every particular communicant
 according to the application of
 their determinat will, for want
 of this soueraigne application in
 every approach, vvee receaue
 not ioy, content, profit, nor
 giue a stepp for ward in vertue,
 but still remaine tepid wth out
 sapp of devotion or proficiency:
 Therefore, Good Christian, if
 yow intend to approach to re-
 ceaue the most B. Sacrament be
 sure after every confession, &
 at

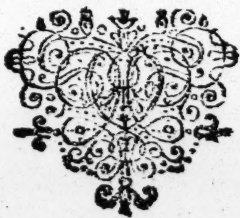
at receauing, to determin your will, & begg seriously that vertue yow most stand in need off, as for example : saying, o sweet Iesus ? I want the grace of temperance , & continency ; the next time say, o merciful Iesus I am inclin'd to leudness , & ordures of the flesh , therefore relish to me to day, of purity , & cleanness, that I may ouercom this vice : in the other following approaching say , sweet Iesus , I am much giuen to reuenge , hatred, inuy, pride , &c. be pleased, to relish to me of humility, mildnes &c. out of the throne of maiestie , where in a glorious , & miraculous maner I see yow there in that sacred Hostie, as a hidden God , & soe forth : thus the Christian communicant will with
out

out doubt approach to profit,
proficiency & daily, & ouercom
his euill inclinations, & he will
not feele tepidity, nor indeuotion
in his approach, thus all great il-
luminated Saintes be came per-
fect; let us therefore apply our
will & begg favours from B. Je-
sus hidden in the B. Eucharist,
that wee may not be punish'd
more severely then the hebrewes
were, for wee receaue truly the
dody, & blood of Christ when
they had but the shade, thus vvee
shall feele hunger, & receaue
daily comfort proceeding from
vertue to vertue: let us imitat
the woolf, who when hungry,
can not meete vvith convenient
prey, he intertaines his hunger
vvith the glebes of the earth, but
vvhen after finding his prey he

vomitte up the ravy glebes : o
christian vvee daily feede on the
ravy glebes of the contents, plea-
sures, & voluptuousness of this
barren vworld : but before vvee
approach to the heauenly food
of the B. Sacrament , let us vo-
mit up all those terrene , & im-
pure adhesions , purge our con-
science , & then receaue vvth
purity, & reverence the sacred
body of Christ. I haue read hovv
the Father of Caligula died of
poison, vvhen his body vvas
burn'd, his heart could not be
burn'd , vvch vvas very strange ,
but phisitians knowving the se-
cret , causing the heart to be
vvell vvash'd from the poison,
& then it imediatly burned :
o vvhat poison of sins lyes npon
our heatts, so as the diuine loue
of

of Christ in his B. Sacrament can not vvork upon us , before vvith the vvater of contrition , teares, & repentance wee cleanse, & purifie our soules, hearts , & conscience.

Novv I refer yow to the following poem of the B. Sacrament for your comfort , & fuller satisfaction as touching this great mistery.



Praised

PRAISED
AND GLORIFIED
for ever be the most
B. Sacrament.

Christs ways and all his cogitations be
Of wonhrous Inaccessibilyty;
his fathers splendor, and sole delight
And wth resplendent rayes doth
sitt on high,
And swaies this worlds inferiour
Monarchie.
To him the radiant sun is but obscure;
The Angells are imperfect in his
sight
All though indu'd wth intellectu-
al light.
All the blessed spirits that in glory live
Can not one drop unto his Ocean
giue.

A

Or unto his essential glory raise
One little graine to their Creators
praise.

Yet their Elogiums and their praises be

Esteem'd as t'were a liberality.

The best of Artists, & Architects.

The gretest cause produceth great
effects ;

Soe this effect that doth proceede
must be,

Proportioned in som faire Analogie :

Including high, and rare mysterious things

Above our art, above our natures wings

And force Angelical ; that doth invite

To admiration and supream delight.

The order, union, beauty of the
world

The

The heavens with glorious light
be pearled

The number weight & measure of
this Ball

And braue massie globe of the hea-
uens all,

And the Creation of the higher
spheares

With their true guides the intel-
lectual peeres

Compar'd to this is but adrop of
raine

Unto the vast and mighty Ocean,
who can express with what great
reverence wee

Should trembling speake of the
Divinity?

Of nature, grace, and glory the
high springe

whose onely vision doth Elysium
bringe:

how wee should couch our intel-
lectual wings

Unto the Lord of Lords, & king of
kings

Not daring to approach but pro-
strat lye

And coadore the sacred Trinity.
O cause of causes! giue me leaue to
singe

The glory of a Prophet, Priest,
& kinge

In whom, by whom, from whom
all things that be

Receau and doe retaine their en-
tity.

Fountaine of life, and
increated God

By noe created reason understood
Forgiue that I too much aspire?
forgiue?

That I dare speake of thee by
whom I liue?

Yet what law forbids
why wee may not raise,
And regale our mindes wth won-
ders of his wayes?

why like the marigold wee may
not tourne

To our illumination and our sun ?

Why of the greatest work that
God hath made

wee may not make Ascensions ?
and invade

The empire of our mind, for to
admire

The treasures of his riches, and
desire

Of his desires ? and since he doth
invite

Even the whole universe to take
delight

In his vail'd presence why mayn't
human dust

Haue leaue for to adore the most
August

And dreadfull Sacrament ? & won-
dring why

His glorious body wth his Deitie
was never giuen unto Angels high,

But unto men o less capacitie;
Why wee are honor'd and exalted
more

In these times then four thousand
yeares before ?

How in distinct and several places
can

Truly exist an individual man ?

How can the natural dimensions be
Wth out extension and localitie ?

And how in place ? neither as God
nor man

Nor as an Angel , or the soule:
how then ?

How com the bread to loose its
being and graine
vvhen the species corrupt , retour-
ne againe ?

Hovv can the species that subsist
alone

Admitt of passions, or Impression
Externall ? vvhy vvhen the spe-
cies once depart

Christ

Christ looseth 'there his being? :by
vvhhat art

Can there but naked Accidents
remaine

wth out a subiect? vvhhat doth them
sustaine?

And vvhhy is not the curtaine draw
ne? and vayle

That couers him uncover'd? All,
All hayle

would singe; none then his Good-
ness would despise

His povver, vvildom in this sa-
crifice

Then the miracle of this oblation,

And of incruental linculation,

Then the mistery of Consecration,

The secret of Transubstantiation,

would cease, then the seeming

Implication

of neither lætion nor Alteration,

Nor fraction, nor consumption,

would be

More cleerely, seene then purest
light vvee see

Then what's the mode of this con-
nexion

Twixt the species ? what kind of
union?

How the divine Art by multipli-
cation,

By Adduction or by reproduction
Doth cause his presence ? then
wonders that attend

This Mystery of Mysteries would
end

And all mankind would by see
cleere a vision

Confess this sacred Truth wth out
division ;

Disputes would cease. But o my
introverted soule !

These poore attempts and poorer
thoughts controule.

And wth Theologie constantly
conclude

The

The Angels haue for this no ap-
titud.

And as our nature was prefer'd
before

Theirs by Redemption, soe by
this far more.

Then why this guift prolonged
was soe long?

Reason the same in the Incarnatiō.

The bread doth lend to us its for-
me and face

And then wth reverence doth le-
aue the place,

Then think thow men and Angels
can not bee

In distāt places, yet the Humanity,

Wch was assum'd by the Divinity

May haue such priuiledge and dig-
nitie

Appropriat, and know the diuine
Art

Can worke aboue the compass of
our heart.

And for these miracles that are soe
high

Above all natural Activitie ;

This manner of the giuinge is most
fitt

To raise the value of the Benefitt.

And by these great effects wee may
from thence

Admire the Grandeur of Omnipotence.

But how in place indeed

I can not tell,

Tis soe sublime and soe ineffable.

Soe doth a skillfull Architect re-
veale

His master peece , but doth his
skill conceale ,

Of som modalities (perhaps) wee
shall

(and Angels too) untill the Ge-
nerall

Day haue noe science : then serene
and cleere

These

These secret modes with splendour
will appere.

Believe then this Invisibilty

Doth cause more glory to the
Trinity

And to be lead in darknes heere
& strife

Will raise us in the future state of
life

To steps of glory ; and resplendent
rayes

Shall crowne our conquests with
triumphant Bayes.

Now for this Guift of
faith wee offet more

Thankes then for all the Magazin
and store

Of intellectual and corporeal good
And think't a miracle beyond the
flood ,

Was at the time of pristin Institu-
tion ,

To Christs Disciples this faiths
infusion.

A 6 This

This change did shew Dominion
of the mind

But that of matter of inferior kind.
Wast not enough for to haue spent
a flood

Of adorable and celestial blood
On earth? did not abhor the Vir-
gins womb,

And three & thirty yeares in mar-
tyrdom

Assumed human nature for to be
Apoore Umbrella to the Deitie?
'T was much that man was made
like God before,

But God for to be made true man
much more,

By the mystery of the Incarnation
A secret more obstruse then the
Creation;

But by Introversion and Imman-
sion

Wth out comixtion or Confusion
Of his nature as 'twere Annihilat

Him

Him self that wee might participat
His nature, not by Donative or
grace,

Or light of glory, but a higher race.
And by this supream Communi-
cation

The great extent of the Incarna-
tion.

And by this soe deifique Commu-
nion

Would us conioine to a higher
union

Because the union Hypostatical
Was but to one ; this to the Ge-
neral.

'Twas a great shame to die upon
a tree,

This more a patterne of Humility.
These things did make som rare
Saints to compare

This guift vvth all that vv ere, may
be, or are.

Thus our Creator and soueraigne
Blisse

A 7 Doth

Doth giue aboue our thoughts
aboue our vvish.

When I present these things unto
my mind

Collectively as in a globe combin'd
Mee thinkes as in a Mirrour I doe
see

High loue in this to looke tri-
umphantly.

Onely I doubt vvch Attributes
most shine

His pouwer, vvifdom or his loue
divine.

O Altitud of riches and treasure
Of his donatives exceeding mea-
sure!

Excess of bounty coming from
aboue

Preceeding from a most intensive
loue:

O vvondrous vvork that from his
vvifdom springs

Beside

uighs
unto
bind
doe
tri-
outes
loue
re
nea-
rom
five
his
de

Beside the Order of Corporeal
things.

O soveraigne Dominion of our
Lord

Whom all things doe obey at his
sole vvord !

O fairest Beeutie : Bounty most
immense

The sole Attractives that can make
Intense

Our loue ,vvhat shall vvee doe in
recompense ?

If vvee the best of all pure Crea-
tures and

The seauen Blessd Angels that doe
allvvaies stand

Before Gods throne should invo-
cat to praise

And thank him for his ouer-boun-
teous vvayes.

With the old Patriarks , the Pro-
phets, Priests

And three times B. Magic of the
East Wth

Wth his beloved favorites that
shall

Sitt judges in the iudgment general
And miriads of martirs that shall be
Crown'd wth Aureolas to eternitie.
Yet what good proportion could
there be

Twixt finit thanks and an infinitie
Of guistes ? But therefore must
wee be ingrate ?

And pine away in such unpleasing
state ?

No. In the Blessed mass the Re-
novation,

Memorial sacred and Reiteration
Of Christs oblation on the Cross,
wee may

To God as great an homage and
thanks pay,

By offering Christ as trulie may
supplie

Our thanks to the Imperial Tri-
nitie.

For

For this all that are or ere shal
be

Blessd spirits thank him to eter-
nitie,

To him alone be glory ; for tis
meete

Wee prostrat low our essence to
his feete.

And if vvee had the eloquence and
pen

Of all the highest & happiest men
And Idioms of Angels 'twere too
low

For to expresse the gratitud wee
ow:

What our created Genius can de-
vise

Will prove at best but hallovved
injuries.

Yet I am glad that som
doe rise so high

In prayse of this sacred misterie

As the Areopagit the great general
Of

Of pure conception mistagogical
Of high and congruous cogita-
tions

Wth intellectual illustration.

The mirrour of the world of Afri-
que race

The miracle of nature, Art, & grace,
Then the Preacher of the Eucha-
rist and

The ornament & glory of his land,
Then the most shining and the gol-
den pen

The wonder of his age and of all
men,

Then the Divine of all Divines
the high

And sacred Angel of theologie.

Then som Contemplatives who
Volums fill

Wth Gods reveald, and his sacred
will,

who rise and reare like roaring Ea-
gles singe

Sweet

Sweet Alleluias to their hidden
king
And wth their intellects like An-
gels flie
Wth wingd will in this sublime
mystery.

While I do prostrat lye
and can not tell
Such holy secrets soe ineffable.
In such Abisming depths I can not
wade
Enveloped wth vailes & too
must shade
For my glomy eyes : But wth
their Crums that shall
From their vast & full laden tables
fall
Contended be. But I will end
for dread,
Least I their burnisht gold doe
mixe wth lead.

Post script.

J doe confesse I much admire to-
see

see
Men of great iudgmēt, & integritie
In moral things, in this great truth
whereon
Stands their sad or happie Resur-
rection,
For them to make election and
preferr
Som few nescient late divided Mi-
nisters,
Who lookes black with many spots,
and new law
With out bleſſ'd favours and cha-
rismata
Be fore the vvifeſt and the holieſt
men
That haue great ſignes that they
are ſent from heauen,
Before twelue places of the ſa-
cred writt,
Four ſecretaries of the holy Ghoſt
Who all agree about this ſacred
Hoſt.

Five Liturgies that did and doe
profess

With cleere and constant voice
with wordes express,

And seauen figures propheties that
bee

Cleerely fullfild in this high mi-
sterie,

Then universal tradition and All
Ould Histories Ecclesiastical

Of Greeke and latten Fathers five
times ten,

The best of greatest witts, the best
of saen,

And myriads of Martirs that haue
stood

Unto this truth and seald it with
their blood.

Of Bishops, Doctors, Priests wch
are our Peeres

Dispers'd about in both the He-
nispheeres,

Of Confessors, Virgins, and Re-
ligious

ligious men
In sixteene ages about twelue ti-
mes ten
Millions : then schoole divines
that tover& reare,
And make ascensions aboue the
spheare
Of pure nature : none are inflam'd
more
Or this vvith greater constancie
adore ,
Then hermits friers,monkes,all Sa-
ints that be,
And glorious Seraphins adore this
tree
Of life ; then miracles by sea and
land
Wch are the high broad seales &
vvriting hand
Of God doe testifie and doe de-
clare
This truth exceeding credible and
faire,

Then

Then fair proportions and great
beauties bee

In this August and dreadfull Mis-
terie ,

Then the altitud of the secret vvth
high -

Mistical Ideas of Theologie,

And such effects that vvee may
plainly see

The nature of its cause and dignitie
Why then incredulous? cause they
are ill

Inclin'd, abuse the freedom of their
vvill ,

And do not take to heart this
truth indeed

And as in other truths to search ,
proceede.

Louer of men unto these sons of
earth

That sitt in darkness & the shade
of death,

Illuminat their mindes, & them
forgiue

forgiue ,
That they in glory may ever live.
Glory to God on high ; to men
be peace,
And lett good vvill to Christians
never cease?

O eternal Jesus , infinit in thy Es-
sence , glorious in thy mercy &
misterious in thy communication:
J adore thy sacred humanity with
humble veneration & wth addres-
ses of religious joy. Sweet Jesus
thow didst not breath one sigh nor
weepe one teare , nor preach one
Sermon, nor shed one drop of your
most precious blood for the reduc-
tion of the lost Apostat Angels,
but for to reduce wretched man &
heighten hym thow didst spare no
paines or labour. O mercy neuer
to be duely recompensed?

Euen.

A Dissuasive.

Even to be graciously pleased
to undergoe our burdens , &
infirmities for us : most holy
Iesu , though vvee admire , &
adore the immensity of so great
loue , & condescention , yet vvee
abhor our selues , & detest our
Impurities , & ingratitude vvh
were , & are soe greate , & con-
tradictory to the excellency of
your heavenly , & infinitely
great loue to us : o amorous , &
hidden Iesus ! how many sha-
pes , changes , & metamorforceos
yovv use as meanes , & heavenly
devices for to court , attract , &
dravv us to yovv , *verbum caro*
factum , hoc est Corpus meum , caro
mea vere est cibus , o mercifull ,
divine , & soueraine Imperor of
heaven , & earth ! disguis'd Ga-
lant of our soules ! o Prince of

B

eter

A Dissuasive

Eternity confin'd , & contracted
to so little & narrow a place as the
least particle of a consecrated
Hoste ! o triumph , & destruc-
tion of Idols ! o pledge of our
eternal Beatitud ! o comfortable
viand of our peregrination , to
wards the Region of Glory ! o
staff , & support of our infirmities !
o bread of Angels ! o antipast , &
strenght of our drooping , & fa-
inting spirit ! o beauty of the Se-
raphins ! o object of true ioy ,
adoration , & thankfullness ! o
Fountaine, centre , & Abiss of all
Sanctity , grace , & blessings ! o
tree of life ! o heavenly Antidot
gainst all venom , & harmes ! in
whom to belieue , is life everla-
ving , illuminat , vvee pray , the
sunderstandings of misbelieuers ,
inflame their hearts , *ad te Rebe-*
les

From Protestanisme

les propitius compelle voluntates :
let thy grace descend with power in to rebellious soules, beating every stronge, & vaine imagination, bring glorious Iesu, & reduce sweetly and forcibly them to the obedience of this reveal'd, & establish'd truth of your real, corporeal, & substantial presence in the most B. Eucharist, the rare royal theatre of prodigies, & the abridgment of all the workes, & wonders of the Almighty thy eternal Father.

THE POSTSCRIPT

A Dissuasive from Protestanisme.

W Hat a glorious most, renowned, & flourishing Kingdom was braue England
B 2 for

A Dissuasive

for many hundred yeares, not inferior to any Nation under the Sun, for ingnuity, for gallantry, for valour, & most heroik exploits by sea & land, for industry, neatness, for learning, Sanctity, Religion, & the wondrous practice of all Christian vertues: but alas, since separated, & dismember'd from the heavenly reueal'd Faith of Christ, all the world can not choose, but discern the same ouercast wth a strange Eclipse, & dark cloud: the braue people of England becom unsteady, inconstant, dissatisfied vvth any Government, either spiritual or temporal Monarchical or Anarchical: & any man in his witt may see that noe Acrevv of honor, profitt, prosperity, happy success, they haue seene at home
or

From Prot estanisme.

or abroade by their daily desire
of change, they vvere never satis-
fied til in one yeare they banish'd
their holy Prince Christ from the
B. Sacrament of the Eucharist, &
the B. Sacrament from the Altar,
this from lawful Priests, vvwhose
ministry vvvas sacred, & of God,
& after, the holy Mass vvvas abro-
gated, vvch they can not endure,
& for all this change, they can
giue no reason: they may knowv,
that Missa is so call'd, antiently
from the Hebrevv, & chaldean
Missa, *id est, spontanea oblatio,*
Christus oblatus est, quia voluit Isa.
35. & it's most certaine, that na-
me was deliuered to the Romans
by S. Peter, & S. Paul, for that
very name vvvas given to the un-
bloody sacrifice by Pa. Pius next
to the Apostles, in Epist. ad Iu-
stin.

A Dissuasive

stin. in Biblioth. Patrum , &
after him by Cornelius Pap. &
after by the Roman Council un-
der Silvester , & by Pa. Alexan-
der the first, vvho vvvas the first
Pape to S. Peter in 1. *Epist. ad
omnes Ecclesias* : this is accor-
ding to S. Austm. serm. 91. &
S. Ambros.

Wee can not expect to see any
end of distractions, disquietness,
disunion, & of all the mischiefs, &
miseries vvch lye soe heauy upon
us, till theould sauing Religion
be reduc'd , & restor'd. As when
a bone is broken or out of ioynt,
the patient can never be freed
from paine till it be not onely
set, but set right againe: so though
wee haue beene long not onely
out of ioynt , but even broken
in peeces, & haue suffered inex-
pressible

From Protestanisme.

pressible pangs , miseries, changes,
& paines, yet to this day wee fee-
le little or noe Ease , because no-
ne haue had us in hand, but Mo-
untebanks , theeues, usurpers, hau-
ing neither skil , grace , calling ,
character , warrantable Mission,
Consecration , &c. haue in steade
of healing our vvounds, inflam'd
our distempers , & distractions.
None can set us a right but onely
God our allseing & mercifull
phisitian , & an union to his true
Church : this vvill extricat us
out of all disunion , & dangers ,
& bring us to inioy, our birth
right , Gods blessing , prosperity ,
& happineff : thus braue England
will be fortunatly restored to it's
pristin glory, lustre, sanctity , &
renoune in Church & State ,
then they will free themselues

A Dissuasive

from the mad desire of change;
& not proue like Africk producing new Monsters daily.

The braue people of England
(now as they are) doe fittly
resemble sick Folks labouring of
a malignant feauer; who by reason
that their palats are vitiated,
are not able to distinguish sweet
from sower, vvith vvhom nothing
relishes, & to vvhom nothing
is pleasing that the phisitian
prescribes, because though the
phisick be proper, & wholsom,
yet they can not be perswaded to
think it so, hauing lost their taste.
God open their eyes: take this
fable to our purpose, upon a time,
the Frogs petition'd Iupiter to
grant them a King: in condescension
whereunto he tumbled
among them a log, & after they
had

From Protestanisme.

had leap'd a while both on it , &
about it , & found it to be insen-
sible , then they petition'd againe
for a king that should be active, &
stirring , thereupon he sent a
Crane, wch straight fell a pecking
up : the moral whereof shews
plainely , that nothing can long
giue satisfaction to the desire of
change to England, nov vvwhether
the Gouvernour , & Gouvernement
be a log, or a crane, passiv, or acti-
ve, clement, or cruel, grievous , or
gracious, they disrelish, they are
unsteddy, unvvilling to obey any,
their principles are such , as that
still they will leaue no stone un-
mou'd to unsettle , & alter any
gouvernement, rather be enslau'd by
a bad, then constantly endure a
good, they are blind, they are out
of order for want of true Religi-

A Dissuasive

on. For the Devil impatient, & troubled for being tumbled doune from heaven, endeavours to be reuerg'd, & not being able to work his spleen on Christ he would faine make people believe that his Church is not the true Church, soe he spues out frogs, by wch are understood hereticks, Plinius lib. 32. sayes that the frog hath *geminatum iecur* the liver is the seate of blood, & Pierius lib. 29. saies that all the blood of the frog is in her eyes: this is the propriety of sectaries to haue carnal eyes, looking on the power of Priests for absolving from sin, on the real presence &c. they looke on them wth carnal eyes, excluding faiths spiritual eyes, not regarding scripture, Councils, Canons, nor
holy

From Protestanisme.

holy Fathers: o madnesse! ergo they
must lay hould of that Religion
wch hath all helps for to com by
eternal Beatitud, for no salvati-
on without seruing God in the
way laid doune by Christ, no
seruing God but by true worship
& Religion, none such to be
found but in the true Rom Cath
Church wherein onely, is
faith, law, precepts, divine or-
dinances, sacrifice, remission of
sins, a forme of vvorship most
religious, decent, & maiestical
in wch both parts of man con-
cur to serue God, by braue
acts of prayers, adorations, ge-
nuflections, devotions, teares
knocking of breasts, fastings, mor-
tifications of bodves, & abdica-
tion of the worldly pleasures, &
abnegation of themselves with

A Dissuasive

the beliefe, & practice of Sacraments vvch are like sacred Conduicts, streames of grace flowing to the members there of, out of wch no salvation. It's worth ponderation, howv a Lady in England being resolu'd to marry a Roman Cath. Knight, shee sent for the Lord primat of Ireland Usher, & an other most famous protestant minister Jeremy Tayler, & ask'd whether, any person liuing, & dying a Roman Cath. can be sau'd, they answer'd affirmatiuely, saing that all protestant Writers doe hold, that Roman Catholicks haue the groundes of salvation, though som errors and ceremonies crept in: then the Lady said wth great confidence, I will liue hence forth, & dye in that Religion, vvhere

From Protestantisme.

where in (by opinion of protestant , & Catholick theologues)
salvation can be had: for I am sure all Catholick Divines houlds
for certaine that protestants dying
as protestants can not be sau'd ,
for Christ left but one way , &
one meanes for salvation , vvch
they hauing (as yovv alleage)
there alone must be , & no where
else, salvation to be had , & so
the Lady ('though allwaies
before a great Adversary to Cath.
Faith) became , liu'd , & died a
Rom. Catholick : for

A lying Truth, or Falshood is
like the violent motion , Truth
is like the natural , the violent
motion the farther is goes , the
weaker it growes, the natural in
the later end is stronger , the vi-
olent before it coms to it's peri-

A Dissuasive

od is weake, the protestant Religion every day growes more weake, discountenanc'd forsaken daily by their Profelits, it's motion in beginning, & it's proficiency is of a violent motion: But the Catho. Religion now after 1700. & 73. yeares it growes more triumphant, more prevalent, more powerfull, the Lor'd daily adding to his Church such as should be sau'd Act. 2. 47. though they can not beare office of honor, or profitt, though penall lawes in force, gainst Catholics yet they fall from protestanisme, & flock in to the Cath. Faith, wch must be the work of God, at wch the protestant Ministers doe grudge, importuning his Maiesty, & Parliament for to apply meanes for to hinder
their

From Protestantisme.

their growth , & stop the wondrous operation of the Almighty , thus they manifest their pretended Religion not to be of God, being supported onely , & kept up by the Arm of flesh, thence they take , & from no other their source, & origin: they ought therefore to weigh these considerations. I beseech God the Father of light, & mercy may resolve them heerin open their hearts , & eyes for to receave illumination , & retourne to the true Church (wch is the womb of their beginning , & bosom of their repose,) take that filme from eyes, make to them selues like wise man a medicin of others folly, & sounding a timely retreat, fold up their Ensignes & not persevere in error maintaining

Y

A Dissuasive

taining the unwholsom, & gound
les, & horrid Quarrel of Henr.
8. wch is favorably unmask'd
for any to take notice of.

If therefore yow will put a
period to your troubles, disuni-
ons, impending miseries, wo-
ful calamities &c. there is but
one word that can doe it, & ren-
der yow most happy, & prospe-
rous, seek out, & follow the
soueraigne way of the Cat. Churh?
Belieue me, true Religion can
neither be obtain'd, nor conser-
ued, without the Empire, &
commaund of som great Autho-
rity, as is to haue one universal
Pastor, Vicar of Christ, & Suc-
cessor to S. Peter, S. Ierom saith,
the manutention of the Churh
depends of the dignity of a soue-
raine high Priest, to whom, un-
less

From Protestanisme.

less an eminent Power raised
aboue the rest of men, be attri-
buted, there wil be made very
many schisms, & new inventi-
ons of sects daily will accrew, as
all may see in England, since
their unhappy revolt: the syna-
gogue was gouern'd by a high
Priest as head, Guide, & pole-
star, & why not in Christs
Church (a visible Congregati-
on) a visible Head, & high Priest?
but yow vvill say, the Pope
draines a vast treasure, yearely
out of the Land: I answear, that
yovv may consider two Courtes
in Rome, the one is purely spi-
ritual, the other temporal, in
the first not a penny his Holines
receaues for his Breues, Indul-
gences, blessings, grants &c.
it's be neath him, for he is a most
soue-

Y

A Dissuasive

soueraigne , & potent temporal Prince , who bestovves yearly in pious , & charitable uses , for keeping off the fury of the Turk , for ransom of Captives , for Missioners in several places of the vworld , for to extend the Faith of Christ , in Hospitals for reliefe of the poore , in providing for Orphants &c. more then the real reuenevv of som Kings in Europ doe yearly amount to : but in the temporal Court , the under secretaries , sribners , solicitors , Agents , menial servants &c. they receaue mony for their labour , & dispatches. As in vwhite Hall , his Maiesty neuer receaues any thing for his dispatches , Grants , & Patents bestowed free'y on his Subjects : yet his under officers doe receaue vast Summs.

By

From Protestantisme.

By many loud voices from
haauen, God invites the braue
English to his Religion.

That Conquerer, Tamberlan,
when ever he lay siede to a Cit-
ty, he vvas accustomed to cause,
first a vvhite flag to be displaid,
inviting the Inhabitants to yeeld
& surrender the Citty, then a
red flag is set up, then at last a
black one is exposed, intima-
ting, that unless they yeeld they
must all dye vvith out any quar-
ter to man, vvoman, or childe:
even soe, I may say, the great
Lord, & King of kings deales
vvith Braue England, vvho dis-
plaid his vvhite Ensigne in a civil
war for three yeares, inviting
England to yeeld, & receaue
him, & his sauing Faith: then a
black flag appeared in the Aire a
gloo

A Disuasive

gloomy horrible Comet, ushering a terrible plague in to London: then his red appear'd, fire, & flames from heauen, all mercifull invitations, al-armes, & vvarening Peeces, for to bring England to obedience to superiour Powers, & to a reunion to his antiently reveal'd true Faith, Religion, Piety, Sacrifice, & Sacraments, & cast away noueity blasphy, heresie &c. & not, like fooles, strue to stop the course of the *primum Mobile*.

Let the braue English therefore, erect Altars? bring home the hidden God Iesus, in the B. Sacrament of the Eucharist? introduce priests of sacred function, vvho haue two diuine powvers giuen them by Christ, that of remitting sins, & the power of
con-

From Protestanisme;

consecrating the body of Christ
in the mass uppon an Altar : this,
Priests, & Sacrifice, are corre-
latives, for an Altar vvas or-
dain'd for sacrifice, this requires
a Priest, it's infinitely advantagi-
ous to embrace the sub-
stance of Christs body in the Eu-
charist, & forgoe the shaddow,
the figure, the bare nothing of
protestanisme : the Prince of glo-
ry triumphing in a hidden manner
in the Host giues stability, blef-
sings, prosperity, & permanent
union to all kingdoms that in-
ioyes him : o glorious Militant
Church? most happy wth the dai-
ly assistance, & presence of your
God; all Sectaries may shrink,
& be confounded in seing your
Excellency: there is no kingdom,
or sectaries &c. vvho haue their
God

A Dissuasive

God present to them , as our is
to us in the B. Sacrament. The
presbiterians, Independents, A-
nabaptists &c. (The products, &
extracts of the protestant Root)
are so ingenious , as to pry to the
carnal Source , & offspring of pro-
testanisme , & can not endure to
ioine in Communion with them ,
knowing they are no church but
a revolted squadron of Apostats
dismembered from the true mo-
ther Church ; also the vvise, un-
preiudicat, & learned Lawers,
Phisicians, Gentry , & Nobility
of the Land, do begin to see in to
the strange offspring thereof,
wondring how they were drauen
in to maintaine such an unhan-
som Quarell: they all, for the most
part are for a Reunion, if his Ma-
iesty , & his braue Parliament (in
their

From Protestanisme.

their great wisdom) were soe
pleased for the glory of the
three Kingdoms; to this the he-
auens invites them, that so the
undoubted cause, of all Eng-
lands euills remou'd *ablata causa*
tollitur effectus it may flourish as
before, in union, peace, Faith,
& sanctity: then glorious Truth
(the object of our understanding)
will shine resplendently, wch
shall com to her cētre true, Faith,
& then all the Land will be qui-
et, & stedy.

O Braue English!

I haue infinit hopes the Father
of lights, the load stone of your
hearts, the Center of your af-
fections, highest pitch of your
repose will dart upon your hearts
his beames, to learne, & embra-
ce the true Faith of Christ Iesus.
Amen.

Who thinks to ruine , & wth
their powerfull might
Striue to Ecclips faire Truths
refulgent Light ,
They kick against the spur , &
like damn'd Elues ,
Seeking to hurt , doe onely hurt
themselues ,
Truth still is glorious , & when
their worst is don ,
Wil be as radiant as the midday
Sun.

*Omnia sint sub correctione
Sanctissimæ Matris
Ecclesiæ.*

FINIS.



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